

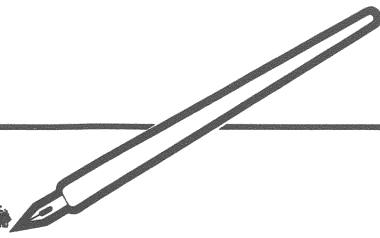


**Clarion**  
THE CANADIAN REFORMED MAGAZINE

Volume 37, No. 6

March 18, 1988

# AIDS



## Great fear

In the course of the last five years or so much has been written about AIDS (acquired immune deficiency syndrome). Rather unknown before the eighties of this century, it has become for many a dreadful threat worse than cancer, worse than the atomic bomb. We constantly read about AIDS in the newspapers. Stories appear which inform us that parents keep their children away from school when it becomes known that one of the students has AIDS. It has happened, again according to a paper, that a family's house was burned down in order to get this family out of the community, since one of the children was infected. AIDS is feared as the plague was in the Middle Ages. There are special clinics and hospitals for AIDS patients. People are talking about keeping the AIDS-infected completely separate from the rest of society.

I heard on the radio, in the context of the announcement of a book, that one man, a practicing homosexual, brought the disease to North America some ten years ago. We hear and read also that the disease first struck especially among male homosexuals and drug users and most of the victims still appear to be in this group of the population. Through bisexual intercourse, prostitution, and (with a few) through blood transfusions of some years ago, others have been infected, too. The awful consequence is that mothers are now transmitting the disease to their children before birth. The disease is spreading in North America, as well as in Europe, Asia and Australia. The problem is global.

I have also read that a medical doctor who worked in central Africa fears that in the coming years AIDS will kill at least fifty percent of certain African tribes and nations and that the same threat is hanging over South American countries. The cause is the prevalence of sexual promiscuity in these Third World countries. This same evil of promiscuity has been promoted very strongly in the Western world, especially after World War II, under the influence of Sigmund Freud and others with their new morality.

The fear, often turning into panic, is increased by the fact that so far no cure has been found, in spite of the millions, and by now probably billions, of dollars spent on research. Thus we can expect that information on the disease will continue to confront the world. So, also the fear will remain. Certainly, people will get more or less used to the presence of AIDS. Yet, time and again, in big emotional waves, the panic will keep coming. The more it spreads, the more governments will be urged to do something about it, to educate the population, to tell them how AIDS is transmitted, and how to prevent such transmission.

## How churches react

In *Calvinist Contact* of February 19, 1988, the Rev. Jacob Kuntz pays attention to "AIDS in the church press." He writes,

Most articles that we found refrain from every form of judgmentalism; in fact, they condemn a judgmental attitude.

They urge Christians to treat AIDS victims with love and compassion. The (so-called) "fundamentalist" view that

AIDS is God's punishment for homosexual practice and immoral living receives no support whatsoever. On the contrary, the emphasis is constantly on the calling of the church to be a healing community and to demonstrate this towards AIDS victims. The *Observer* [magazine of the United Church, the January 1988 issue, J.G] quotes a statement by the World Council of Churches: "AIDS is heartbreaking and challenges the churches to break their own hearts, to repent of inactivity and of rigid moralisms. The healing community itself will need to be healed by the forgiveness of Christ."

The Rev. Kuntz adds this comment, with which I agree:

The fear of moralizing and the desire to be compassionate go so far that a prophetic call to live holy lives and to abstain from immorality is seldom heard.

It is true: we have not fulfilled the law of Christ if our only reaction to AIDS is, "Look how God punishes sin!" But at the same time this "modern plague" also demonstrates very clearly that the transgression of God's norms has bitter consequences and that there is great reward in keeping his commandments. It is especially the Salvation Army who calls a spade a spade.

Making up the balance, we can conclude that the more liberal and larger denominations which are members of the World Council of Churches stress the calling of the church to help the AIDS victims, while the "fundamentalist" more conservative, evangelical, so-called Bible-believing churches stress that we have here to do with God's punishment for the immoral who get their due reward. Should we speak about sin and wrath and punishment of God in connection with AIDS? I am convinced we should.

## Wrath

It can be clear that this disease is a terrifying threat, in the first place, to those who practice homosexuality, prostitution, and/or promiscuity. This is still the category in which most of the AIDS-infected people are found. In the Scriptures all three are called sin, or even abomination, in the eyes of the Lord. They belong to the sins against the Seventh Commandment.

When the apostle Paul warns against fornication or prostitution in I Corinthians 6:12-20 he says in verse 18, "Shun immorality (fornication). Every other sin which a man commits is outside the body; but the immoral man (a fornicating man who commits immoral sexual sin with a *porne*, a prostitute) sins against his own body." In Romans 1:27, when speaking about the evil of homosexuality, the apostle adds that those who commit such shameless acts are "receiving in their own persons the due penalty for their error." Romans 1:18-27 begins with the statement: "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth."

We can here also refer to Revelation 6:7ff., where we read about the vision in which the apostle John saw the fourth of four horses with its rider bringing the fourth judgment of God



and of His Anointed on a rebellious world. It is the judgment of pestilence, disease. (I may refer here to the study about these four judgments [elsewhere] in this issue.) The Lamb of God, seated at God's right hand, opened the fourth seal and caused the coming of pestilence as his judgment for a mankind that refused to believe and would rather live its own lawless, ungodly life.

It is in this light that I see the matter of AIDS. It is one of the judgments of God which the Lamb brings upon a world that rejects Him as Saviour and refuses to reckon with the laws of the Creator; a mankind that mocks at Him and despises Him. Psalm 2 speaks about it (verse 2,3): The nations and their leaders conspire "against the LORD and His Anointed, saying, 'Let us burst their bonds asunder, and cast their cords from us.'" The warning is (verse 11): "Serve the LORD with fear, with trembling kiss His feet, lest He be angry, and you perish on the way; for His wrath is quickly kindled."

As curable, venereal diseases can hit those who live a sexually immoral life, so this, so far incurable, "pestilence" comes first of all upon those who transgress God's Seventh Commandment. Sin punishes itself here in an awesome way. God does

not let Himself be mocked by a scoffing mankind. Arrogant man can go only so far in his rebellious transgression of God's law.

Placing AIDS in the broader light of Revelation 6:1-8 can prevent a narrow reaction. We could say: AIDS is the punishment of God for immoral people who live in sin. As we do not live in such sins, it is all right with us. This I call a narrow reaction. There is, however, the clear call of conversion to all and every one: repent from your sin, otherwise you will all perish under the wrath of God.

### **The call for conversion from sin**

Not only the homosexual and the promiscuous are sinning and receive punishment for it. Our modern societies as a whole are living in sin in connection with the causes of AIDS and are being punished with the consequences.

The world in which we live is principally lawless, having rejected God as the great Lawgiver and His laws. Our modern societies have made and are making their own laws which are based on human rights as perceived by lawless man. Although I do not deny that these human rights have had some positive results, human rights without the rights of God, lead to ruin. It is the right of a homosexual to find self-fulfilment, as it is the right of people to live common-law, to divorce for any reason, or to have an abortion, and so on, and so on. These human rights are, when we go to their source, rooted in the deceit of the deceiver and murderer from the beginning. Therefore, these human rights are deceptive and murderous.

AIDS, just as abortion, shows whereto lawless human rights lead us: to murder. By having a sexual relation with some partner an AIDS-infected person kills that partner in a slow (perhaps five year long, or even longer) dying process. Nevertheless, the human rights of the AIDS carriers, so we can hear, demand that these people, be treated as everyone else; they should not be placed in separate clinics, or in separate wards in the hospital, and so on. Carriers of AIDS should retain their

jobs in society. They, so the advice goes, should be provided with condoms to prevent the spreading of the disease.

Moreover, carriers of AIDS are said to be the poor victims of the disease, not people who live in sin. (I am not speaking here about those who are real victims, as, e.g., children who

are born with AIDS or those who have it through blood transfusion. I am speaking here about those who have AIDS through sexual sin.) In this way human rights means rights for the sinner at the cost of the victims. Human rights become societal lawless injustice. This is the sin of our society that it constructs human rights without reckoning with God's rights, God's laws, and so neglects the rights of the true potential victims. It is human rights without God's rights and, practically, without the rights of others, and without responsibilities and duties. The fatal consequences are becoming more and more manifest.

Human rights, allowing sin, prove very costly as well. Millions, if not billions, are spent, not only in research to find a cure for the disease, but also in taking care of the diseased according to their human rights. That is another aspect. Those who live in sin (AIDS carriers and a sin-condoning society) compel the

**“ . . . we  
must proclaim  
in the  
midst of our  
society the  
gospel of the  
grace of God  
for sinners, also  
AIDS-infected  
sinners.”**

society in which they live to spend all these millions for them and because of them.

Sure, it is true, those who have AIDS must be helped. It is Christian doctrine that we must love our neighbour, also the neighbour who suffers terribly through his own sin. God's Son came to earth, like unto us, our flesh and blood, to take upon Himself our diseases. He healed sinners in His compassion with them. But, at the same time, He called to repentance from sin. He healed and said, "Sin no more."

That is why there is not only the sin of those practicing immorality and the sin of our modern society that accepts immorality on the basis of human rights, but also the grievous sin of a liberal Christianity, which, as Rev. Kuntz writes, neglects to let the nation hear the "prophetic call." To call for compassion without the prophetic word that names sin "sin" and urges one to repent from sin, is un-Christ-like, un-Christian, and therefore does not really help either society or the AIDS "victims." To call for compassion without the call for repentance is in fact false prophecy. Thus there is truth in saying that false prophecy, liberalism, is the cause of the woes of modern society.

It is therefore refreshing to read in *Nederlands Dagblad* of February 1, 1988, that our princess Anne, at a conference on AIDS in London, England, did not read the text which the government had provided, but came with her own opinion which was much more sound. She stressed man's responsibility and said, "We receive the bill for our wrong behaviour." In the same article JPdV quotes also the government of Uganda, which sent this message: "It is fantastic to be young and to have the future ahead of you. AIDS can rob you of that future. Obey God's laws and live a long life."

### **Will AIDS hit us in the Canadian Reformed Churches?**

Is this a strange question? Will AIDS hit also us, Canadian Reformed people? Let us be prepared. When the disease

spreads more and more through various sexual sins, the danger will increase for everyone, especially for those who commit a sinful sexual act with someone else.

In one of the issues of *Nederlands Dagblad* of, I think it was, this past January, I read a story about two girls, church members, who went on a holiday trip to Spain. On the trip they visited a disco bar, or something like it, where they met two handsome boys. They had a good time together. The boys brought the girls to their tent and went inside with them. The fun went on. When the girls woke up, the next morning, the boys were gone. They had left a little piece of paper with a few words written on it. "We have AIDS. Good luck."

Are sexual sins never committed by any of our members, by any of our young people? Does extra-marital and pre-marital sex and fornication never occur among us? I repeat: we had better be prepared! Alas! What a shame for the church of the Lord Jesus Christ!

### Care and cure

Yes, we should care. Sexual education is needed. Young and old have to be warned about this disease. However, the use of condoms should not be proclaimed as the main solution for the prevention of getting the disease. In clear and plain words the people should be told what the revealed will and law of the Creator tells us.

Yes, we should care. Preventing measures are needed. No couple should be allowed to marry without a declaration by a physician that blood tests show that neither of the two has AIDS, and if one of them has the disease, a marriage should be forbidden along with any sexual relation. We should not allow an AIDS carrier to possibly kill others. Responsibilities go before rights.

Yes, we should care. Research to find a cure should be

continued. Even though we must see in AIDS an punishment and judgment of God who does not let man scoff and mock at Him, and go unpunished, we should seek for healing. In Adam we all sinned, and God granted healing in the great Physician, Christ Jesus, who paid for our sins. He healed sinners, and said, after He had healed them, "Go, and sin no more."

Yes, we should care. Therefore, we must proclaim in the midst of our society the gospel of the grace of God for sinners, also AIDS-infected sinners, in the blood of Jesus Christ for the forgiveness of all their sins. That is the greatness of God's grace in Christ Jesus.

Yes, we should care. Also those infected with AIDS need the care of the Lord for those who are lost in their sins and their destructive consequences. And especially those who believe in Christ as their Saviour and Lord must be willing to be image of their Saviour and Lord. For this very reason of showing this Christian caring, the prophetic message must go out in our modern, liberal society that AIDS is a judgment of God on sin and that the basic cure is repentance from sin and a return to faith in Him and a life out of faith in which His law is observed.

Yes, we should care. Calling the world to repentance and conversion, we should start with that conversion in our own lives, wherever we need it, and live holy lives for the Lord in a sanctified fellowship with Christ through the Holy Spirit.

There is AIDS. Revelation 6 tells us: it is a judgment of God. Do we give the world a good example by repenting from all our sins? Sending His apostles, and so His Church, as sheep into the midst of wolves, our Saviour and Sender said: "Be wise as serpents and *innocent* as doves" (Matthew 10:16).

J. GEERTSEMA

---

## Language and redemption

In a previous article, "Language and Corruption," some implications of the characterization of the pre-flood world as found in Genesis 6:5 were explored with reference to our progressively degenerate age. In Genesis 6:5 we read that "the LORD saw that the wickedness of man was great upon the earth and that everything shaped by the thoughts of his heart was exclusively evil all the time." Whatever man formed with his mind, it was always evil. God who looked down from heaven reacted in judgment. The flood came. We know that God, who still has a great interest in His creation, has determined that a final judgment will come.

However, there is also more. God not only reacted in judgment, but also in grace and salvation. Noah and his family were saved from destruction. God made a new start and kept the memory of the promised Saviour alive. God does not delight in judgment for judgment's sake. He has no pleasure in the death of the wick-

ed, but rather that he turns to the LORD (Ezekiel 18:23). God therefore urged Israel to repent. "Cast away from you all your transgressions which you have committed against me and get yourselves a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the LORD God; so turn and live." (Ezekiel 18:31,32). Also today the Lord is forbearing, "not wishing that any should perish, but that all should reach repentance" (II Peter 3:9). In His forbearance God continues His work of salvation and gives hope, also with respect to our present subject — language. Language is being corrupted today in insidious ways. But, through God's grace and Spirit, renewal is also possible.

### A new heart

If language is to be redeemed and renewed so that it is pleasing to God, then a new heart is an absolute necessity.

From the heart "flow the springs of life" (Proverbs 4:23) and "out of the abundance of the heart the mouth speaks" (Matthew 12:35). It is therefore understandable that when God urges Israel to repent, He says, "Get yourselves a new heart!" (Ezekiel 18:31). Man has his responsibilities. On the other hand, it is God who gives the new heart as he promised: "A new heart I will give you and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put My Spirit within you and cause you to walk in My statutes and be careful to observe My ordinances (Ezekiel 36:26-27; cf. 11:19; Jeremiah 31:31-33). A new heart, sensitive to God's will, is needed!

In II Corinthians 4:6 we find a graphic description of the transformation from darkness to light that is involved when a new heart is given. We read there, "... it is the God who said, 'Let light shine out of darkness' who has shone in our hearts



to give the light of the knowledge of the glory of God in the face of Christ." With this allusion to the creation of light, the dramatic change from the old to the new heart is stressed. The unregenerate walk in darkness. For them the gospel is veiled (II Corinthians 4:3) "In their case the god of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel of the glory of Christ" (verse 4).

The unregenerate are part of the old creation with Adam at its head. This creation is in darkness and therefore speaks and acts accordingly. Those regenerated by the Spirit, on the other hand, are a new creation, with the second Adam as their head (cf. Romans 5). That means that the whole life situation of believers is radically different from that of unbelievers. "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come" (II Corinthians 5:17). In this new reality we are to give ourselves completely, body and soul to God. That therefore includes our tongue. Sin must not rule over our bodily parts. "Do not yield your members to sin as instruments of wickedness, but yield yourselves to God as men who have been brought from death to life, and your members to God as instruments of righteousness" (Romans 6:13). God enables and paves the way for us (cf. Ephesians 2:10) also with respect to the tongue so that we speak a new language in the Spirit.

### A new language

"Out of the abundance of the heart the mouth speaks" (Matthew 12:35). The old creation, the world around us, expresses itself according to what lives in their hearts. The corruptness of the natural heart also shows itself more and more in the language of the times. As new creation, filled with the renewing power of Christ's spirit, our language must reflect and bear testimony to His work.

The Old Testament already prophesied of the redemption to come, in terms of those redeemed speaking a new language. Isaiah 19:18 tells us: "In that day there will be five cities in the land of Egypt which speak the language of Canaan," that is, the language with which God was worshipped. They will thus be one with Israel in this respect. Therefore, the prophecy continues, these cities "swear allegiance to the LORD of hosts." Zephaniah prophesied, "Yea, at that time I will change the speech of the peoples to a pure speech, that all of them may call upon the name of the LORD and serve Him with one accord" (Zephaniah 3:9).

It is noteworthy how the nations and peoples other than Israel are involved. A unity of tongue and language will emerge from the Babel confusion of speech.

A unity worked by God. A unity which speaks of the oneness of the new creation, the new mankind that God raises up in this world. The Old Testament prophecies pointed to the work of Christ and the outpouring of the Spirit at Pentecost. When God's mighty works were then told, each heard and understood them in his own language, irrespective of the country of his origin (Acts 2:7-11). The Spirit gave them utterance (Acts 2:4) and the unity of the believers came out in that "each heard them speaking in his own language" (Acts 2:6).


By God's grace we too may be part of that new creation, that mankind that is new in Christ. What a privilege and joy to be raised up from the old creation that dies and exists on a dead end road and to have the vistas of the great redemptive work of Christ. What a privilege to know of the forgiveness of all our sins and to have a foretaste of that perfect life and joy in communion with Christ. New realities fill our hearts. New thoughts and perspectives fill our minds. "Out of the abundance of the heart the mouth speaks" (Matthew 12:35), and those who have received new hearts speak a new language — a pure, cleansed tongue — redeemed by the Spirit. And when one meets foreign Christians, one senses a unity of heart and speech that transcends the language divisions of the present dispensation.

It is a miracle that such a new creation and language are possible in a fallen world. This brings responsibilities.

### Responsibilities

In Proverbs 4:23,24 we are admonished: "Above all else, guard your heart, for from it flow the springs of life. Put away perversity from your mouth; keep corrupt speech far from your lips." Above all else, we must be very careful with what may present a danger to our heart. That is the centre of our consciousness. There are so many things that compete for the attention of our heart. So much vies for influence over our mind and so over our speech. We are in the world and the world seeks entrance into our hearts and minds through our eyes and ears. But we are not of the world. We need to safeguard the doors to our hearts. Therefore great care is to be taken concerning what our ears hear and our eyes see and read (cf. Matthew 6:22,23). "Above all else, guard your heart" (Proverbs 4:23). Familiarity with the modern media can have the effect of making us less perceptive of its dangers and the influence of its hidden persuaders. Without discounting in any way the media's potential negative impact on adults, it is especially the children and youth in their most pliable period that need to be protected. (Is, for example, doing without a television set, especially with a growing family, still considered a real option among us?)

All this protecting and guarding has a purpose of course. It is so that the Word and the Spirit of God can have the greatest possible influence for moulding our minds and speech in order that we can

 <p>Published bi-weekly by Premier Printing Ltd. Winnipeg, MB</p>	<p style="text-align: center;"><b>IN THIS ISSUE</b></p> <p>Editorial — Aids — J. Geertsema ..... 122</p>															
<p><b>EDITORIAL COMMITTEE:</b> Editor: J. Geertsema Co-Editors: K. Deddens, J. DeJong, Cl. Stam, C. VanDam and W.W.J. VanOene</p>	<p>Language and redemption — C. Van Dam ..... 124</p>															
<p><b>ADDRESS FOR EDITORIAL MATTERS:</b> CLARION 41 Amberly Boulevard Ancaster, ON, Canada L9G 3R9</p>	<p>From the Scriptures — Prelude to Glory — J. De Jong ..... 127</p>															
<p><b>ADDRESS FOR ADMINISTRATIVE MATTERS:</b> (subscriptions, advertisements, etc.): CLARION, Premier Printing Ltd. One Beghin Avenue Winnipeg, MB, Canada R2J 3X5 Phone: (204) 663-9000</p>	<p>The four horses in Revelation 6 — J. Geertsema ..... 128</p>															
<p><b>SUBSCRIPTION RATES</b></p> <table border="1"> <thead> <tr> <th></th> <th>Regular</th> <th>Air</th> </tr> <tr> <th>FOR 1988</th> <th>Mail</th> <th>Mail</th> </tr> </thead> <tbody> <tr> <td>Canada</td> <td>\$25.00</td> <td>\$44.00</td> </tr> <tr> <td>U.S.A. U.S. Funds</td> <td>\$27.00</td> <td>\$41.50</td> </tr> <tr> <td>International</td> <td>\$36.50</td> <td>\$63.00</td> </tr> </tbody> </table>		Regular	Air	FOR 1988	Mail	Mail	Canada	\$25.00	\$44.00	U.S.A. U.S. Funds	\$27.00	\$41.50	International	\$36.50	\$63.00	<p>Women in the history of the church — C. Meliefste ..... 129</p>
	Regular	Air														
FOR 1988	Mail	Mail														
Canada	\$25.00	\$44.00														
U.S.A. U.S. Funds	\$27.00	\$41.50														
International	\$36.50	\$63.00														
<p>Advertisements: \$6.00 per column inch Second class mail registration number 1025 ISSN 0383-0438</p>	<p>School crossing — Our schools: to be or not to be . . . — T.M.P. VanderVen ..... 130</p> <p>C.R.T.C. Annual meeting — Harry Moes ..... 132</p> <p>C.R.T.C.A. news update — T.M.P. VanderVen ..... 132</p> <p>Press Release ..... 134</p> <p>Our Little Magazine — Aunt Betty ..... 137</p>															

answer the demand of the LORD. He says, through the medium of proverbs, "Give me your heart!" (Proverbs 23:26). It is precisely this that our sworn enemies, the devil, the world, Satan and our own natural flesh are after. But, our heart is to be for God! Therefore, "Apply your heart to instruction and your ears to words of knowledge" (Proverbs 23:12). In one form or another this admonition is repeated throughout Proverbs and the Scriptures. Think also of Psalm 119:11, "I have laid up Thy word in my heart, that I might not sin against Thee." Our hearts are to be drenched, so to speak, with the instruction and knowledge of God as He speaks in His Word. In this way we are enabled to "take every thought captive and make it obedient to Christ" (II Corinthians 10:5). That is the struggle of the present age — to bring everything, including our thoughts and speech, in subjection to Christ.

It is a spiritual struggle in which the enemy, humanistic, self-centered thinking and language without God, is to be directly challenged.<sup>1</sup> "The weapons of our warfare are not worldly but have divine power to destroy strongholds. We destroy arguments and every proud obstacle to the knowledge of God and take every thought captive and make it obedient to Christ" (II Corinthians 10:4,5). This does not mean, however, that only those of intellectual bend of mind get involved. All who are a new creation are to be involved. By having our normal everyday speech constantly tested and moulded by the Scriptures, a bulwark of the Spirit's work is raised up. In the simple, everyday Christian language usage God shows some of the results of His re-creation, His new mankind. Two common, everyday examples must suffice. Is it not more Scriptural to speak of Saturday and Sunday rather than the weekend when

referring to those days? Is Sunday not the Day of the resurrection, the first day of the week? Is it not more Biblical to speak of the growing sin and wickedness of society rather than to gloss over the corruptness of our age by only speaking of the changing public mores or opinions on certain moral issues? If one listens carefully, there are many things which Christians would and do say differently from the way the world expresses itself. That is the renewing work of the Spirit in making every thought captive to obey Christ.

### Separation

By the godly use of language, Christians come to stand apart. In the world falsehood, dishonour, injustice, filth, ugliness, ungraciousness and mediocrity exercise tremendous influence on thinking and speaking. For Christians, the rule of Philippians 4:8,9 applies. "Whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things . . . (and) put it into practice." Hatred for God and fellow man also plays a role in ungodly thought and language. Love is to mould a Christian's speech (cf. I Corinthians 13). God can use language filled with holy love to communicate the gospel to the unbeliever and bring about repentance. However, unless the LORD grants conversion, the diametrically different thought and speech of believer and unbeliever means a separation of ways — a separation which will only increase. That can mean a growing lack of understanding, hostility, and intolerance from both sides. Such is an important aspect of the crisis of the last age (cf. Revelation 22:11).

But for those of the new creation that is no reason for despair. The re-creative work of Christ cannot be undone. He who has made new hearts and purified lips in this present fallen creation will finish the work He started. We may live in the anticipation of the perfect speech, yes, even intensified language of the new songs of the coming new world, songs whose thought patterns, language and tune we have already learned. Within this tremendous perspective we may boldly and joyfully use the gift of the tongue to God's glory with the prayer of David on our lips: "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O LORD, my rock and my redeemer" (Psalm 19:14; cf. Psalm 51:15).

C. VAN DAM

*They borrowed a bed to lay His head,  
When Christ the Lord came down,  
They borrowed a foal in the mountain pass  
For Him to ride to town.*

*But the crown that He wore  
And the cross that He bore  
Were His own.*

*He borrowed the bread when the crowd He fed  
On the grassy mountainside;  
He borrowed the dish of broken fish  
With which He satisfied.  
But the crown that He wore  
And the cross that He bore  
Were His own.*

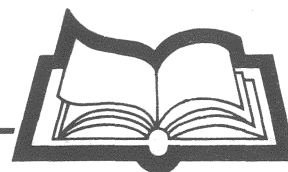
*He borrowed a room on the way to the tomb,  
The Passover lamb to eat.  
They borrowed a cave, for Him a grave,  
They borrowed a winding sheet.  
But the crown that He wore  
And the cross that He bore  
Were His own.*

*The thorns of His head were worn in my stead,  
For me the Savior died;  
For guilt of my sin the nails drove in,  
When Him they crucified.  
Though the crown that He wore  
And the cross that He bore  
Were His own . . .  
They rightly were mine, instead.*

*Author Unknown*

<sup>1</sup>See H. Blamires, *The Christian Mind* (1963) for the now classic statement that Christians have abandoned key areas of concern to secular language so that we therefore have no alternative but silence in those areas.





*“He appeared to be going further, but they constrained Him, saying, ‘Stay with us, for it is toward evening and the day is now far spent.’”*

*Luke 24:28b,29*

## Prelude to Glory

All of the signs which the Lord Jesus did occur at specific times which were set and appointed by the Father. The feeding of the five thousand occurred at dusk, and the sign itself was in many respects hidden from human view. On the day of His resurrection, Jesus also appeared in a veiled way to the two disciples who were walking to Emmaus. Joining them on the journey, He took the time to expound to them the message of the Scriptures concerning His death and resurrection. Evening had come by the time His exposition reaches its end and the village draws near. Jesus prepares to continue further, but the disciples persuade Him to come in. Only after He has eaten and drunk with them does He remove the veil from their eyes so that they recognized Him.

One might wonder about the way the Lord Jesus reveals Himself here. Did He not know that He was going to enter the home of the disciples and reveal Himself to them? Why did He pretend to continue on His journey? Was this proper if He intended to stay with them anyway? Was the Lord Jesus deliberately fooling the disciples?

We ought not to think Christ's action as a deliberate dissimulation. Why had He hidden Himself from them? He obviously wanted His disciples to be led and moved to faith in Him and His resurrection on the basis of the *testimony of the Scriptures*. Not the sign but the Word was for Him the most important tool of instruction. He uses the means of the *spoken Word* in order to move them to faith in the *written Word*. And while they are kept from *seeing* Him, all focus falls on their *hearing* Him. The Word must enter their hearts, and they must believe the message of the Scriptures. Without the proclaimed Word, the signs were of no avail. One could only understand the signs if he believed in Christ's Word.

Now the Word has been administered, and just at the point of rounding off this exposition, the veiled Master comes to a crossroads situation with His disciples. They have come to their home; He is a “visitor” of whom the disciples know neither His place of origin, nor His destination. He is a complete stranger to them. But His words were filled with grace! He spoke the truth of God! Now they are placed before a decision. What must they do? Let Him go or invite Him in?

In the simple gesture of making out to continue on His way, the Lord Jesus shaped room for His disciples to make a decision. The veil with which He had covered Himself also required this simple gesture. And at this point, He tests more than their general feelings of hospitality. They have heard the Word! And Christ's action evokes from His disciples their attitude and response to the Word which they had heard. They want to hear more!

We do not know exactly how the discussion between the disciples and their hidden Master proceeded. But the passage says that the disciples persuaded Him to stay. Luke uses the same word we find here in Acts 16:15 where it describes how Lydia convinced Paul and his company to stay at her place. There Luke says, “And she prevailed upon us.” There may have been a number of pleas, but in the end the word of the disciples prevailed over the seeming intentions of the Lord. He agrees to come in and stay with them.

Why does He go in? He has found faith, the faith that has been prepared and is ready for increased revelation. Indeed, as several commentators say, Christ was not fooling His disciples. Had they not invited Him in, He would have gone further! But their invitation shows their love for the Word, and their implicit faith in the message which He had spoken to them. They believed the Scriptures, and their hearts burned within them!

Only when Christ sees this faith does he show the disciples His glory. When they see His glory, He disappears again. And when He departs, what element of His appearance lingers in their minds? Not what He looked like, or what He wore. Rather, they fall under the spell of the majesty of the Word He spoke. Christ left them with the material they needed in order to be strengthened and solidified in the new message given to them. He prepared them for Pentecost!

It remains a simple gesture. He made as if to go further. But in this simple gesture we see the way of the Good Shepherd with His sheep. He gathers them together and also shapes room for them to want to come together. He quickens the desire for His Word, and makes room for the *free* response of faith. And the biggest veil removed for them is not the one that hid Him from them, but the one that prevented them from understanding the Scriptures! How they rejoiced when He removed this veil for them!

As the Good Shepherd who speaks from heaven, the Lord Jesus still works in the same way today. He seeks to open hearts to His Word. But much depends on us, too! Are we willing to receive Him and His Word into our hearts? How much does it mean to us? We have more than the disciples at Emmaus! The complete Scriptures have been given to us! The risen Lord has gone forward, and He feeds His flock with His Word day by day! But the test of faith continues. Just as He explored the hearts of His disciples at Emmaus, so He still does today. And He says, “Seek and you will find; knock, and it will be opened!” For He imparts the fruit of His resurrection to all who believe in Him!

J. DE JONG

# The four horses in Revelation 6

## The opening of the first four seals

The book of Revelation relates to us the vision which Christ Jesus gave to His apostle John on the island of Patmos to show the churches what soon was to take place and to encourage them and strengthen them in their faith.

In chapter 5 we read how the ascended Saviour receives the scroll that was sealed with seven seals. This scroll is later called the Book of Life of the Lamb. It contains the names of God's elect who Christ as the Lamb of God bought with His blood.

Chapter 6:1-8 speaks about the Lamb opening the first four seals. It is remarkable that the text does not speak of a breaking of the seals and an opening of the scroll, but speaks constantly about the *opening* of the seals. This points out that the seals have their own contents. When the Lamb, who is at God's right hand as the King of kings and the Lord of lords, opens a seal, its contents is realized, and what it says happens.

The first four seals form a unity. They bring four judgments of God over the earth. Four horses appear, with their four riders. Not all exegetes agree that these four horses belong together. Many separate the first one from the three other ones. They see in the white horse and its rider in white a picture of the gospel of Christ Jesus as this is conquering the world, while the other three bring wrath. Arguments for this interpretation are, among others, that Revelation 19 also speaks of a rider on a horse in white; that white is the colour of purity and victory; that in the Old Testament a bow can be the weapon of victory of God over his enemies (Psalm 7:12,13).

This sounds good and comforting, for it means that before the judgments come there is first of all for the church the comforting message that the gospel goes its victorious and conquering way through the world in spite of all the resistance.

However, there are a number of stronger arguments that speak against this interpretation. Simple reading of the verses 1-8 gives the impression that the four horses and their riders belong together and form a unity.



Albrecht Dürer

This is confirmed by the fact that Revelation works strongly with symbolic numbers. One of the main numbers is seven. Seven is often broken down into 4 and 3. We see this in chapters 1 and 2. At the end of each of the seven letters we find an exhortation and a promise. The exhortation is constantly the same: "He who has an ear, let him hear what the Spirit says to the churches." The promise differs. Now it is so that with the first three letters the exhortation precedes the promise, while with the last four the exhortation is placed at the end. In chapter 8 the first trumpets again form a unity, separate from the three others. This favours an interpretation which takes the first four seals together.

A third argument comes from the Old Testament. For a right understanding of Revelation one needs the first part of the Scriptures. In Jeremiah 15:3 we read: "Thus says the LORD:

'Those who are for pestilence, to pestilence, and those who are for the sword, to the sword; those who are for famine, to famine, and those who are for captivity, to captivity.' "

Another text that can help us is Ezekiel 5:17, where the LORD says, "I will send famine and wild beasts against you (Israel) and they will rob you of your children; pestilence and blood shall pass through you and I will bring the sword upon you, I the LORD have spoken." The last text that I shall quote in full is Ezekiel 14:21. Here we read, "For thus says the LORD God: How much more when I send

upon Jerusalem my four sore acts of judgment, sword, famine, evil beasts, and pestilence, to cut off from it man and beast!" I may further refer to Jeremiah 14:12 (sword, famine, pestilence); Ezekiel 5:12 (a third part will perish by pestilence and famine; a third part by the sword, and a third part will be scattered); 33:27 (sword, beasts, and pestilence). Although not always four elements of judgment are mentioned, the similarity is striking. We see this even more clearly yet when we read Revelation 6:8, a statement in which a summary is given of the verses 1-8a: "and they (the riders) were given power over a fourth of the earth, to kill with sword and with famine and with pestilence and by wild beasts of the earth." We can conclude, then, that it appears to be better to see the four horses and their riders as a unit of four judgments.

## The first horse and its rider: world empires

The first horse was white. White was the colour of victory in those days. The rider had a bow in his hand and a crown (of victory) was given to him. He went out conquering and to conquer. We have here the picture of a world conquerer and empire builder. (In Psalm 11:2 and 37:14 the wicked bend their bow.) Such empire builders, as Nebuchadnezzar of Babylon, Alexander the Great of Macedonia, Caesar Augustus, Napoleon of France, Stalin of Russia, Hitler of Germany are compared with wild beasts, see e.g., Daniel 2, Revelation 13. They conquer and lead into captivity; they build on blood and bring great misery on many nations. They are one of the judgments of God.



### **The second horse and its rider: revolution and civil war**

The second rider was sitting on a red horse. Red is the colour of blood. This rider was given to take the peace away from the earth, so that men should slay one another; for this purpose he received a great sword. With the sword and his red horse this rider symbolizes the scourge of revolution and civil war, which murder their victims by the millions. One needs only to think of the French Revolution that began in 1789, the Russian Revolution which started in 1917, the Communist Revolution in Vietnam and in Cambodia, and immediately one is reminded of the millions of people who lost their lives. Also here we have to do with judgments of God.

### **The third horse and its rider: famine and luxury**

The third horse, appearing at the opening of the third seal, was black. Its rider had a balance in his hand. He announced: "A quart of wheat for a denarius, and three quarts of barley for a denarius." This is indication of poverty and famine. A quart of wheat is the amount

which an adult needs for his daily food ratio. A denarius is the normal wages of a labourer for a long day of work (Matthew 20:2). In other words, the man earns hardly enough for himself, leave alone for his family. Wheat was for human consumption, while barley was considered food for animals. For a day's work one could buy three quarts of barley, about enough for the labourer himself, for his wife, and, let us say, for two small children. Over against this poverty the picture shows great riches. These riches are pointed to with the words: "Do not harm oil and wine." Oil and wine were luxury articles. Is there not constantly, throughout the ages, poverty and famine on the one hand while there is, at the same time, great wealth and luxury on the other hand? So we see clearly a third form of judgments of God.

### **The fourth horse and its rider: pestilence**

Then the Lamb opened the fourth seal. A fourth horse came out. Its colour was pale. The name of its rider was death. And Hades followed him. This fourth horse and its rider represent pestilence, pointing to diseases that strike mankind

as a fourth category in the judgments of God. Illness and disease have killed many many thousands of people. There was e.g., the scourge of the plague in the Middle Ages. One of the concrete judgments here is AIDS.

These four scourges for the earth, especially for mankind, form God's judgments. They are the vehicles of God's wrath that comes upon a mankind that refuses to repent from sin and does not want to believe in God and live in obedience of faith. These four forms of judgments make the wrath of God against sin and lawlessness manifest for those who have eyes to see. God's complaint is: and they did not repent of their deeds and give glory to God (16:9,11).

The comfort for the church, for those who believe in Christ Jesus as their Saviour, is that for those who believe in Christ the wrath of God will be taken away. That is why there is the constant call of the gospel to live out of faith, in communion with Christ. Those who live out of faith will conquer the adversary Satan "by the blood of the Lamb and by the word of their testimony" (12:11).

J. GEERTSEMA

---

## **Women in the history of the church<sub>2</sub>**

Let us turn now our attention to the response of our sisters, after the historical record of the Bible, to general history. What was their response to the gospel in their own time and situation? We will divide this into three main parts: 1. Early Church; 2. Middle Ages; and 3. Reformation and Post-Reformation Period.

Even though the gospel was preached beginning in Jerusalem, Christianity was to be carried afterward outside the boundaries of Israel. A beginning of this was made in the New Testament, and it continued. The first four centuries fell in the Greco-Roman culture in which women were mere tools or playthings of men. They had no rights, no education and spent their life in the women's quarters, first at the home of their father and later at that of their husband. No wonder that in social aspects Christianity, in which honour and dignity were theirs, appealed to them. However, the good tidings had to be brought behind the doors of the women's chambers, a place taboo, forbidden, to man.

Therefore women were very useful in doing this and found eager hearts and ears. High-ranking converts, even in the palace of the emperor, were used in spreading the gospel. It was said that Nero's wife was also a Christian. According to Celsus there were more Christians among the high-ranking women than among men.

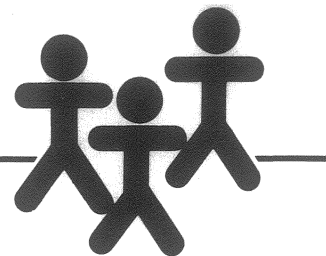
But preaching was very dangerous. Many women died as martyrs, showing God's mighty deeds of courage through them. We have all heard of Blandina, a frail slavegirl. The writer F.F. Bruce wrote in *The Spreading Flame*: "She showed herself such a noble confessor, that her example strengthened all the others." It is remarkable that women, who are physically weak, received such strength to do heroic deeds.

However, God did not only work outwardly through women, but also inwardly. He strengthened and gathered His church using them. Faithful women were instruments of conversion of husbands and children. Think of the prayers of Monica for

her son, prayers which had a place in God's plan to bring Augustine to faith.

Women, too, received the gift of prophecy, but this disappeared during the second century, when, according to Dr. Deddens, the gift of charismatic prophecy ceased. Women were also involved in two other kinds of church work, namely, that of deaconess and of widow. Already in the year 112 there were deaconesses who existed beside the deacons but not with the same rights. Furthermore we read about them in the *Didaskalia Apostolorum*, a book of church order from Syria between 200 and 250. Because of the strict separation between the sexes, sole male deaconry would not help but hinder the gospel, so in general the function of deaconesses consisted of doing that which was not fitting for a man, e.g., visiting sick women, anointing women at the time of baptism and receiving them from the water (baptism occurred by submersion and partially clothed). The same manual prohibited women, however,

— continued on page 131



## Our schools: to be or not to be . . .

It is that time of the year again: the annual headache. By the time you read this I hope that most Boards will be able to sigh in relief: we have enough teachers for next year. Some Boards and principals sighed out loud (and rightly so). From the *Orange Courier* we take the following:

The month of January is also the time when planning for the next school year starts in earnest. Teachers are approached regarding the continuation of their employment at the school. Figures on projected enrolment are gathered to see what grade divisions and assignments are desirable and in our case, whether it requires the Board to give the nod to building expansion. All in all it requires a lot of thought and energy on the part of those whom the membership has chosen to look after the education of their children. Please surround the Board with your prayers especially at this time when decisions will include the matter of the possible addition of a Special Education class for the mentally handicapped and finding a replacement staffmember for our teacher who is planning to be married this summer.

Indeed, prayer is necessary in order that our children will continue to receive quality Reformed education. There is the distinct possibility that some of our schools will be faced with the prospect of a(nother) year of staff shortage. Some Boards might well be forced to reduce the educational programmes for their students, or to postpone plans for expansion. In particular our high schools seem to take the brunt of the teacher shortage. These schools need good teachers who are specialists in their subject areas. From the *Credo Chronicle* we clip the following.

### To teach or not to teach . . .

This time of the year brings on many concerns for boards and school principals alike. Advertisements have already appeared for some time in the pages of *Clarion* in an attempt to attract suitable staff. A number of schools were unable to complete their complement staff for the current year. Now they carry forward their shortages into the next year. A number of schools

will require additional staff to adequately deal with the problems of expanding enrollments. We are projecting a growth of approximately 30 students and will be able to accommodate them without an increase in staff. Elsewhere in this bulletin you can read that in spite of a resignation the board has already appointed a well qualified replacement.

One may be inclined to believe that the shortage elsewhere does not impact on us. While this may appear to be true in the short run, the long run may prove to be a different matter. We hope (the Lord willing) to be able to realize an enrollment increase of over 100 students in the next 5 years. In addition we need to seriously consider rounding out our program (Art, Music, Special Needs Education). This will require additional staff. We can begin to plan for those staffing needs now . . . for tomorrow's staff members may well be students in our class today.

What can be done today to encourage young people to consider a career in teaching? Undoubtedly there are many factors that influence this decision . . . both positively and negatively. Currently an ad hoc committee (in Ontario) has been commissioned to investigate and report on these factors. They have undertaken steps to solicit response from teachers and board members throughout the country.

From *Guido's* school magazine:

February is often the busiest time of the year for the Education Committees of our Canadian Reformed schools. Decisions have to be made now in hiring staff for a school term that is more than half a year away. The critical shortage of high school teachers will again be a problem this year. Proper procedures for advertising for and interviewing of applicants are often abandoned in the increasingly more difficult search for qualified teachers. The availability of new teachers is not keeping pace with the increased enrollment experienced by all our schools. The reasons for this shortage is being investigated by a League of Canadian

Reformed School Societies committee, and it would be premature for me to comment on this issue now. The point I do want to make is that teachers should not hear for the first time how appreciated or important they are until two competing schools are trying to obtain the services of the same teacher.

It is sad to notice that this situation generates ill-feeling and conflict. It is even sadder that this has been a topic of concern for a number of years, and yet little is being done about it. Teachers are contacted even before advertisements are placed, and are enticed to move to another school. Are we to continue to rob one school in order to staff another? Will we allow the staffing of our schools to be a matter of competition and bargaining? At least two schools are in danger of being unable to continue to operate adequately because of lack of staff.

There appears to be a continued need for additional qualified teachers since enrollments are expected to increase, and various schools have plans to expand. Therefore we need to do much more than produce the traditional January and February groans: where are the teachers. The ad hoc committee of the Ontario League of Canadian Reformed School Societies has yet to report on its findings. I hope that its investigation will identify a number of internal reasons why teachers are leaving the profession and why so few young people are willing to enter it, reasons which can be addressed concretely and successfully. I also hope that the recommendations will include an urgent plea to school boards to become actively involved in the training of their teachers. It seems to me that we cannot afford to sit back and merely prod young people to choose education as a career. Some suggest that it is the task of the Teachers' College to attract more young people. The Teachers' College, however, provides a service to our schools and cannot of itself offer employment incentives to young people. Neither is the onus solely on the shoulders of the young people "who should be aware of their duty and calling." It is imperative that the school boards become much more aggressive



by making it attractive for young people to think of education as a possible career, perhaps already when they are entering university or college. Cooperation between Teachers' College and school boards might well be a first and important step in the right direction.

Sure, this will cost money, no doubt about that. But what is the cost to our children when they do not receive an adequate education in our schools? What is the effect of the teacher shortage on curriculum development, on inservice devel-

opment, on the care for the special child? We cannot expect to be able to provide Reformed education for our children without adequately trained teachers, trained as Reformed teachers.

Unless we commit ourselves seriously to action we might find ourselves in January and February of 1989 again frantically phoning around for teachers in preparation for the 1989-1990 school year. LET'S BOTH PRAY AND WORK.

T.M.P. VANDERVEN

## Women in the history of the church.

— continued from page 129

from performing the very act of baptism or conducting the Lord's Supper. We can understand why, in the light of God's ordinance. Another position of women was that of widows, called the viduate. It became a rank or standing. Women of 60 and later 50 years old were appointed to the viduate. They led their life in complete chastity, spent their time in prayer for the whole church, especially for the sick, and in fasting and laying on of hands on the sick. They were subordinate to church government, were not allowed to instruct in difficult doctrinal problems and to visit or give catechetical instruction unless ordered to do so by church government. Gradually also virgins and unmarried women entered this viduate.

Aside from the fact that many women were members of the church, there was also a large number of young widows, because girls were married very young to older men who usually died first. So in the first three or four centuries, because of a clear majority of women and a high proportion of widows, God used these in church work.

The story of the Early Church was characterized by a good beginning, when women used their talents for the spreading of the gospel. But many factors caused their work to deteriorate. First there was the influence of the opinion about women from earlier times. The Church Father Tertullian still saw Eve as the door through which the devil entered humanity. Origen returned to the heathen view of women. He saw everything which had to do with sex, menstruation, intercourse, birth, as having a polluting effect and taught that it should be avoided in the church. (Connected with this was the threat of heresy which women had to endure. Many died in the well-known witch-hunts.) In the sixth century some council prohibited women from accepting the bread at the Lord's Supper with bare hands, else it would be defiled. Another drawback was the devel-

opment of hierarchy. The fact that in certain council's women's actions of ruling were expressly forbidden, shows that the desire to rule over man still lived in their hearts. Understandably they clashed with hierarchical church government, which had developed in the meantime.

When Constantine declared Christianity a state religion, the churches became filled with members who had only a half-hearted interest in Christian faith and practice. This bothered many Christians who wanted to live a God-fearing life. In order to escape the sin and unfaithfulness around them, they withdrew into retreats, places of refuge and shelter. Not all these shelters started for the same reason. There were also wealthy women who, not wanting to give up their wealth and status in a marriage or remarriage,

***“Every woman,  
... has  
received a task  
in the church.”***

remained on their estate and gathered around them female members of the same spirit. Rich families provided such retreats for their unmarried daughters. The women spent their time in worship, prayer, and Scripture study.

The “ideal” woman of the Middle Ages was the virgin, chaste, living behind the thick walls of a monastery. Many such monasteries arose. They exceeded in number those of monks. At their head reigned the abbess, very influential and powerful. Especially the Cistercian nunneries of the 12th century were very powerful, but in the end they also lost their power in a struggle with church government. The women in the Early Church had worked in the congregation, but in the Middle Ages they had left the congregation and the world, forgetting the com-

mand: Preach the gospel to all nations.

The theology of the Reformation no longer considered marriage a second-class status. Even Erasmus and Thomas More wrote of women as reasonable beings, able to contribute with intelligence to society. The doctrine of the office of all believers was stressed again. Not in an organized way but on an individual basis women influenced the scene of the Reformation, by their writings promoting Protestant principles, supportive of Luther and Calvin. In the writings of the Reformation Period we find a trial to return to an earlier, more Scriptural status of women, namely, again the use of deaconesses and widows. The Reformer Bucer, Calvin, the Acta of the Convent of Wesel, all speak in favour of the use of female deacons. However, a reminder of the excesses of the monasteries kept them from returning completely to the norm of Scripture.

Public participation in church work by women is found once more in the Revival and Awakening Period in the 18th century. Women were swept into the revival fervour outnumbering men as new converts to Christianity. The Reformation and Post-Reformation Period can especially be defined, however, as a period in which women served as wives and mothers.

We have come to the end of the road of history and we may ask ourselves the question: What should be our response to salvation, in our time? Every reflection in this respect must go back to creation, to God's decree. Man first as leader in serving love, women willingly and responsibly being led to be fruitful, have dominion, and preach the gospel.

Every economic and social evolution and its consequences have to be examined critically according to the Scriptural norms. A Christian can never be static, because history is always progressing. We are women of our time. We may cling to tradition but never become stale. Contemplation about the changing family, about the changing roles in the family, can be of utmost importance in order to remain a family unit. Education must be directed toward the development of various talents of boys and girls without annihilating their differences. The progress of God-given talents is just as important for girls as for boys. Are we not duty-bound to use our gifts readily and cheerfully for the benefit and well-being of others? Therefore we develop these talents to the utmost not only before marriage but also after. Everything which is done out of self-fulfilment, even motherhood, is idolatry. Every woman, whether married or unmarried, has received a task in the church. Let us use our talents to get to know this task and work, and pray to perform it humbly, willingly, and responsibly.

C. MELIEFSTE

---

# Canadian Reformed Teachers' College Annual Meeting

Friday, February 5th, Saturday, February 6th

The annual board of governors meeting of the Canadian Reformed Teachers' College allowed the national board to reflect on the past and to prepare for the future. Representatives from Ontario, Manitoba, Alberta and British Columbia received the opportunity to visit the classroom, meet with faculty and plan with the executive board.

The college plays an important role within our school system. Not only does it prepare young men and women for the classroom, but with each passing year its status as Resource Center continues to grow. The co-operation with the local schools remains excellent. It is indeed gratifying to note the acceptance and trust the faculty enjoys from their peers within the field.

## Highlights

1. Sr. Selles once again took up her chalk. The board is extremely pleased. It admires this courageous woman, a dedicated Christian, struggling physically, nevertheless determined to pass on her love for the French language.

2. Our principal, br. VanderVen, full-time faculty members br. Horsman, and br. Witten and part-time faculty members Reverend Aasman, Dr. Helder, sr. Bethlehem and Dr. Oosterhoff faithfully continued their tasks. The board is pleased that the faculty prepares the student body to be receptive to new ideas and teaching strategies, all the while guiding them to place these within a Reformed Christian framework.

### 3. Programmes

a. Admission requirements were discussed at length. A decision was taken that admission into the three year pre-service program leading to the Diploma of Teaching will be based on equivalence to university entrance requirements.

b. On the basis of the Principal's report, the Board considered at length the future development of the College, including the matter of official recognition of the teaching diplomas issued. In view of the government demands in various provinces expansion of academic course

offerings is desirable, and the Board has been urged to consider working side by side with a degree granting institution. Such a course of action may stimulate (especially secondary bound) teachers to complement their university programmes by enrolling at our college during their undergraduate studies. The Board and faculty are aware that this may lead to a lengthening of the programmes of study.

### 4. Curriculum Advisory Committee

An Advisory Committee will be formed to strengthen the bond between the Teachers' College and the schools by

a. *assessing* the programmes and courses offered by the Teachers' College in terms of their effectiveness in preparing teachers for employment in Canadian Reformed Schools, and advising the faculty of its findings and recommendations.

b. *advising* the faculty of the College concerning pedagogical and curricular needs found within the Canadian Reformed school system, with recommendations as to how the College might respond to such needs in its programmes and courses at the pre-service and/or the in-service levels.

c. *advising* the College concerning changing pedagogical and curricular emphases within the philosophies and practices of the various Ministries of Education with recommendations to the College to enable adequate response to such changes.

### 5. Women's Saving Action

Sr. Viersen from Neerlandia will work towards the establishment of a Women's Saving Action, similar to the present Theological College Saving Action.

### 6. The Budget

Attached is also the budget for 1988/1989. The Board has tried to establish realistic levels of expenditure, but increases are nevertheless unavoidable. Quite some time was spent in deliberation what to do with the tuition fees and with the membership fees. The consensus was that the tuition (currently \$2000/year) should not be increased for the coming year. Although tuition at a number of Christian colleges is higher, our stu-

dents cannot claim benefits such as government grants.

Although with hesitation, it was decided to increase the membership fee to \$200/year (an increase of 8%) for the 1988/1989 year. You will remember that the membership fee was not increased for the current year. The Board hopes, however, that the number of supporters can be increased substantially and that in this way the financial burden can be lessened for all. Please help us maintain our College — we need each other in order to maintain Reformed education for our children.

It was good to meet as national board.

As we reflected and planned we time and time again were reminded of the Lord's faithfulness. It is our prayer that our covenant God will allow and enable us to prepare His people by providing truly Christian education at the elementary, secondary and college level.

To God be the glory.

HARRY MOES

---

## C.R.T.C.A. news update

### a. The present

Twenty-four College graduates are currently employed in our schools. In this way the work of the College reaches out to some 500 children! Five of our graduates have exchanged the classroom for the home, but also there they continue to educate. In fact, schools always need extra help in one form or another, and the retired C.R.T.C.A. graduates will consider themselves at best semi-retired.

Seven new students and nine "old hands" are currently working their way towards their goal: teaching. They continue to occupy the halls of the Cornerstone Canadian Reformed Church in Hamilton. Here they study, dream, groan, gossip, celebrate, and worry. In particular the Class of '88 worries: not only is there the list of assignments to complete, but

## BUDGET 1988-1989

as accepted at the Annual Meeting,  
February 5, 1988.

### Organizational Expenses

01) Travel Board	\$1,000
02) Travel Annual Meeting	2,000
03) Administration Board	1,000
04) Public Relations	800
Total Organizational Expenses	\$4,800

### Operational Expenses

05) Salaries and Benefits	\$166,615
06) Building and Furniture	7,000
07) Practicum Teaching	4,500
08) Library	8,500
09) Supplies and Stationery	2,000
10) Administration at the College	2,000
11) Travel Staff	3,500
13) Graduation	850
14) Duplicating	1,500
15) Miscellaneous	700
Total Operational Expenses	197,165
Total Organizational Expenses	4,800

**TOTAL EXPENSES** \$201,965

### Revenue

a) Tuition Fees	32,000
b) Membership: \$200/year	140,000
c) Donations	29,965
<b>TOTAL REVENUE</b>	<b>\$201,965</b>



Front row, left to right: C. Hoff, London; J. Gelderman, Administrator; Mrs. T.M.P. VanderVen; Mrs. F. Viersen, Neerlandia; Mrs. A. Witten; R. Jager, Smithville  
Middle: C. Lodder, Fergus; J. DeLeeuw, Abbotsford; W. Bartels, Ancaster/Hamilton; W. VanAssen, Carman; C. TenHage, Brampton; H. Slaa, Winnipeg; H. Kottelenberg, Orangeville; A. Witten, faculty; E. Helder, Attercliffe; T.M.P. VanderVen, faculty; A.J. Hordyk, Burlington  
Back: R. Lenting, Watford; H. Moes, Langley; J. Tillema, Chatham; W.F. Horsman, faculty; C. Meliefste, Edmonton

in addition the frightening (?) prospect of interviews and employment. By the time you read this most if not all will have received an appointment in one of our schools.

The College continues to function also in a broader role. The CARE (curriculum development) Committee meets regularly on the premises; the ASC (special education) Committee remains active. Teachers borrow materials — and often find it difficult to return those in time! Evening workshops have been given and are being planned. Informal and formal advice is being sought and given. Faculty members participate in committee work for schools and the League of Canadian Reformed School Society. Articles are being written for school crossings and other magazines. It goes without saying that all of these activities are undertaken on the basis of a clear Reformed Perspective on education, a perspective which is constantly tested and refined.

### b. The future

Over the years the College has found a central place amidst the Canadian Reformed schools across Canada. The Board has decided to thoroughly study the possibilities for expansion in order

that the College may serve Reformed education more broadly, not only in Canada, but also elsewhere. To accommodate these varied activities it becomes more and more necessary that the College receives its own facilities. Plans are being developed to bring this about, hopefully in co-operation with existing institutions to ensure efficient use of resources.

The matter of admission requirements for Ontario applicants received ample attention. It has always been the understanding that the College is and must be a post-secondary institution, and as such the admission requirements were set as close as possible to those of universities and other colleges of advanced education. For applicants of all provinces except Ontario admission has always been based on equivalence to university entrance requirements, and with the introduction of the Ontario Academic Credits it is now possible to demand from Ontario applicants the same standards: equivalence to university entrance requirements = six Ontario advanced credits. It is recognized that prospective students need advance notice of this change, and therefore the Board decided to introduce this change not earlier than for the 1989/1990 academic year. In the meantime,

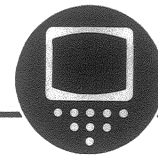
those interested in studying at the Teachers' College are urged to contact the College for advise on course selection for Grade XI and XII.

It is no secret that our schools suffer because of the lack of teachers. Various school bulletins make mention of the difficulties, including the cancellation of courses and postponement of expansion plans. Our schools need competent, dedicated young people who wish to make teaching their vocation and career. The College offers two routes towards that career, but without student teachers not much can be accomplished! Please consider whether teaching may be a calling for you, and contact the College for advise. Parents are urged to encourage their children, School Boards should generate incentives to attract people to the teaching profession.

Indeed, teaching is a demanding job, but it is also so rewarding: in helping young people to grow and develop you touch them, you help them *BE* = God's children, now placed on this earth, later as citizens of the new Jerusalem. Teaching has eternal value!

T.M.P. VANDERVEN





## Classis Ontario-South, December 9, 1987 at Attercliffe, ON

1. *Opening:* On behalf of the convening church at Watford the Rev. M.H. Van Luik called the meeting to order. He requested the brethren to sing Hymn 19:1-4. He then read from Philippians 2:1-18. The meeting was led in prayer.

The Rev. Van Luik welcomed everyone present. Congratulations were extended to the Rev. J. Moesker who had accepted the call of the church at Cloverdale, British Columbia.

2. *Examination of Credentials:* The church at Watford examines the credentials and reported that all of the churches were properly represented.

3. *Constitution of Classis:* Classis was constituted and the officers were appointed. The moderators were: the Rev. M.H. Van Luik, chairman; the Rev. J. Moesker, clerk; and the Rev. K.A. Kok, vice-chairman.

4. *Adoption of the Agenda:* The Agenda was adopted as presented.

5. *Release of the Rev. J. Moesker:* After the examination of the relevant documents, Classis decides to release the Rev. J. Moesker from his service in the Classis of the Canadian Reformed Churches in Ontario-South. Classis declares the Rev. Moesker to have been faithful and diligent in his service. Classis grants him a certificate of release (C.O. Art. 5 and 9) and commends the Rev. Moesker to God at this time of his departure to Cloverdale.

6. *Requests of the church at London:*  
a. Classis accedes to the request of the church at London to appoint the Rev. M.H. Van Luik as Counsellor ad Art. 45. C.O.

b. Classis accedes to the request of the church at London to provide monthly pulpit supply while the church at London is without a minister of the Word. The moderators are instructed to draw up a schedule for the year 1988.

7. *Report of the Committee on the Request of br. T.M.P. VanderVen:*

a. Classis decides that Classis Ontario-South held September 16-17, 1987 erroneously termed the request of br. T.M.P. VanderVen an appeal.

b. Concerning the brother's request, Classis decides the following:

### Classis decides

1. To accede to the request of br. T.M.P. VanderVen.

2. To furnish grounds for the declara-

tion of Classis March 25, Acts p. 6, Art. 8B.1. making use of the "Report of Four" appointed by Classis September 16, 1987 and related documents.

### Section Two

The Committee of Four made use of a mimeographed copy of the Minutes of the Fiftieth General Assembly of the Orthodox Presbyterian Church and related documents (where necessary). Hereafter the designation "Min. 50th" will be read as reference to the Minutes of the 50th Assembly of the OPC.

*Proposed observations and considerations* to be furnished as grounds for the Declaration of Classis March 25, 1987, Acts p. 6, Art. 8B.1.

### Observations

1. *Classis observes* that the complaint of Barry R. Hofford et al. was found "to be in order and properly before this Assembly." See Min. 50th, p. 121, A.

2. *Classis observes* that the Committee reporting to the 50th Assembly, and as a result the Assembly itself, "has dealt with the original complaint and has not sought to evaluate the merits of the complainants' grievance against the reasons adduced by Presbytery for denying the complaint." Min. 50th, p. 121 A., par. 2.

3. *Classis observes* that according to the Minutes of the 50th Assembly on "Wednesday evening, June 8 . . . the pending question (the recommendation in part B of the report of Advisory Committee #5) was carried." "On separate motion the recommendation in parts C and D were adopted." Part B. consists of the five grounds on which the complaint was denied. Part C contains, the Assembly's "observations in answer" which are 9 in total. Part D contains the decision of the Assembly "to commend to the church for its study the Report of the Special Committee on Restricted Communion (April 15, 1972) from the Presbytery of the Mid-Atlantic."

4. *Classis observes* that the complainants respectfully suggested "that the Assembly give this issue to a committee for study and a report to the Fifty-first General Assembly rather than come to a hasty and premature conclusion." Min. 50th, p. 21, 2nd par.

5. *Classis observes* that "On a lost motion that would have referred to the Committee on Revisions to the Book of Discipline and the Directory for Worship the documents relevant to the Complaint

as well as the issue of the proper fencing of the Lord's Table, Mr. D.W. Keister requested that his affirmative vote be recorded." Min. 50th, p. 129.

### Considerations

1. *Classis considers* that the Classis of March 25, 1987 was correct in declaring "that Rev. B.R. Hofford, c.s. brought their complaint concerning the fencing of the Lord's Supper properly to the 50th General Assembly of the OPC." (See observation 1)

2. *Classis considers* that in not seeking to "evaluate the merits of the complainants' grievance against the reasons adduced by Presbytery for denying the complaint" (Min. 50th Assembly, p. 121 A.), the 50th Assembly has not dealt properly with the complaint.

3. *Classis considers concerning part B., "Grounds for denying the complaint":*

#### 3.1.1. Regarding B. Ground #1.

The Assembly states that "the Session was properly\* discharging its responsibility to order the administration of the Supper" when after the interim method the "policy adopted on October 31, 1973" was restored. This statement is not a ground for denying the complaint since it does not prove that the discharge of the Session was indeed proper. It is a point which as yet had to be proved.

#### 3.1.2. Regarding B. Ground #2.

The Assembly approves of the actions of the Session as in harmony with the advice of the Presbytery of the Mid-Atlantic and the Report, dated April 15, 1972. This Report however, does not have the status of a judgment within the Orthodox Presbyterian Church. The Report remained a study report. As such this Report cannot form a ground for the denial of the complaint.

#### 3.1.3. Regarding B. Ground #3.

Ground 3 contains two points.

3.1.3.1. The first point advances as ground for the approval of the "procedure adopted by the Session" "the practice of the Presbyterian churches" which has "allowed" for this procedure. It is exactly this practice against which the appellants direct their complaint. To now use this same practice against which the complaint is directed as ground for denying the complaint is illegitimate.

3.1.3.2. The second point reads, "Further, Presbyterian government has always respected the authority of the Session of the particular church to order the worship of the congregation in a manner

that takes account of the circumstances of the church.”

Although it may be true that the Session must take into account the circumstances of the church, this may not have the priority. The priority must be what God says in His Word. This may run counter to what we consider to be the needs of the congregation. This point makes the circumstances the norm instead of the Word of God. This invalidates this point so that it cannot be a ground for denial of the complaint.

#### 3.1.4. Regarding B. Ground #4.

Also ground four contains two points:

3.1.4.1. In ground four the Assembly asserts that the complainants in their “formulation of the issue, misconceive the actual question.” The Assembly “corrects” the formulation of the issue in the following manner, “The issue, therefore, is whether the rule adopted by the Session and the means chosen to apply it are adequate to be a responsible exercise of sessional obligation.” This is not a correction of a misconception but a twisting around of the contents of the complaint. The complainants object against the rule adopted by the Session. This rule leaves it up to the individual to determine whether he or she shall be admitted to the Table. There is no discrepancy in the way the appellants formulate their complaint. Therefore this is not a ground for denial.

3.1.4.2. The Assembly considers the rule of the Session a responsible exercise of sessional obligation because it “provides a means of determining if this invitation has been abused.” This is an exercise *after the fact*. The fact is that in the meantime the Table of the Lord has not been kept holy. That notices of participation are sent to the visitor’s home churches does not exempt the Session from the responsibility to keep the Table of the Lord holy. In this whole matter not people and their concerns should be in the center but the Lord. Also this consideration cannot serve as a ground for denial.

#### 3.1.5. Regarding B. Ground #5.

Ground #5 contains two assertions: 1. “The reasons set forth in support of the complaint do not validate it.” 2. “This chain of argument is not established in its affirmations nor in their necessary connections.” These statements of the Assembly indeed are assertions and not grounds, for these assertions are based on observations and enumerations of the items in the complaint and not on a disproof of these items.

3.2 *Classis considers regarding C “observations in answer:”*

3.2.1. That the “observations in answer” were adopted by the Assembly *after* the adoption of the grounds and consequent denial of the complaint. Classis considers that these observations there-

fore are not grounds but observations after the fact. However, the fact that the Assembly gives these observations as an “answer” indicates that these observations nevertheless carry the weight of opinion voiced by the broadest assembly of the OPC and must be taken seriously.

3.2.2. Classis further considers that the “observations in answer” contain,

1. *A taking refuge in an invisible church concept, undermining covenant responsibility.*

From C1 and C2 we learn that the Assembly considers the expression “evangelical churches” to mean the same as “true churches.” These evangelical churches are “recognized as true churches even though our denomination has taken no official position as to their status.” Therefore, “members in good standing of evangelical churches may be admitted to the Table.” Further the Assembly pronounces that these evangelical churches present a fellowship “that corporately makes a credible confession.”

Classis considers that the term evangelical churches cannot be considered equivalent with the confessional term “true church.” Whether a church is truly church of Christ is determined by this, “It practices the pure preaching of the gospel. It maintains the pure administration of the sacraments as Christ has instituted them. It exercises church discipline for correcting and punishing sins. In short, it governs itself according to the Word of God . . .” Belgic Confession Art. 29. Unless a church is known to have these marks this church may not be accepted as a true church, nor its members be received at the Table of the Lord. This is not being uncharitable or assuming

reprobation of individuals. This is simply exercising corporate covenant responsibility according to the norms of Scripture. Many of those who term themselves evangelical have a dispensationalist teaching of the gospel which leads them to neglect the covenant unity of the Old and New covenant and thereby to a undermining of the commandments of God. Many of the evangelical churches condemn the Biblical and covenantal doctrine and practice of baptizing infants of believing parents, so breaking the covenant. Moreover, baptistic churches do not have corporate confessions.

2. *The “observations in answer” contain an incorrect use of Scripture thereby reducing the responsibility of the Session to guard the Table.*

The Assembly considers an oral warning before the Supper sufficient and rejects a pre-testing of guests on the basis of I Corinthians 13:7, “Christian love believeth all things.” Applying this word of Scripture to the receiving of guests at the Table who come not from known true churches but from a vague conglomeration of evangelical churches, the Assembly is taking this word out of context and misusing it. By this misuse the responsibility of the Session to guard the Table is minimized.

3. *The “observations in answer” contain a playing down of the seriousness of the judgment of God.*

The Assembly writes, at the end of observation One,

“The spiritual hospitality of welcoming love may be imposed upon or abused, and the complainants are properly sensitive to the judgment that may be incurred. But there are other dangers that the complaint does not recognize: dangers of a denominational exclusivism in practice if not in principle, an exclusivism that may compromise our witness to the Table as the Lord’s.”

Classis considers that in this statement the Assembly shows more fear of displeasing men than of displeasing God. Our love for the neighbour may not exceed our love and obedience to Christ. Moreover by speaking of “our witness to the Table as the Lord’s” the Assembly creates a false dilemma. The Table is indeed the Lord’s, and is *therefore* the Table which the Head of the Table entrusts to His ordained elders to guard and to keep. Removing the discipline connected with the Table from the elders and leaving it to the direct discipline of God is a pious fallacy. Participation in the holy things of the Lord by those who have not “discerned the body” indeed brings the wrath of God upon the whole congregation. Witness Numbers 16:20-24; Joshua 7:10-15; II Chronicles 30:18-20; I Corinthians 11:29-30; Heidelberg Catechism

## OUR COVER



Flowers in Manggelum,  
Irian Jaya, Indonesia

Photo courtesy:  
Bram Vegter

Q.A. 82. It has therefore pleased God to charge the elders with the exercise of discipline connected with the Lord's Table as is evident from many places in Scripture, e.g. I Corinthians 5; II Thessalonians 3:6,14.

Classis considers the "observations in answer" of no support to the grounds advanced for the denial of the complaint.

4. *Regarding the request of complainants to give the issue to a committee for study, Classis considers,*

That the Assembly, instead of honouring the request, substituted for this the recommendation that the church study the Report of 1972. In doing so the Assembly ignored the fact that this Report had been studied by the church and applied by Burtonsville Covenant Church. The situation indeed called for a thorough study of the complaint by a study committee. The haste which the complainants warned against has led the Assembly to a denial of the complaint without proper grounds, followed up by observations which are subject to extensive criticism.

5. *Regarding the lost motion recorded on page 129 of the Minutes of the 50th Assembly, Classis considers,*

that the motion, "to refer to the Committee on Revisions to the Book of Discipline and the Directory for Worship the documents relevant to the complaint as well as the issue of the proper fencing of the Lord's Table," should have been adopted by the Assembly for the following reason:

Adoption of this motion would have been in line with the Report to the Presbytery of the Mid-Atlantic of April 15, 1972 in which the Presbytery states, "It would not be proper for the Presbytery therefore to require the churches to follow one particular method to the exclusion of the other without first obtaining an amendment to the Directory for Worship which now permit either method to be used."

### Conclusion

Classis Ontario-South of Dec. 9, 1987 furnishes the above mentioned observations and considerations as the grounds for the declaration of Classis Ontario-South of March 25, 1987, that "Rev. B.R. Hofford, c.s. were unjustifiably denied their complaint; and therefore the Tri-County Reformed Church has rightful-

ly separated herself from the OPC"

c. Classis decides to send this answer to br. T.M.P. VanderVen, the Committee for Contact with the Orthodox Presbyterian Church, and to the church at Hamilton.

8. Report of the Committee on Church Visitation Guidelines: The proposed guidelines are presented to and adopted by Classis. The committee is thanked for its work.

9. *Church Visitation Reports:* Reports of the Church Visitors ad Art. 46 C.O. to the following churches were read: the church at Blue Bell, at Chatham, at Grand Rapids, at Hamilton, at Laurel, at London, and at Smithville.

10. *Reminder ad. Art. 20 C.O.:* The church at Chatham which administers the fund ad Art. 20 C.O. reminds the churches of their responsibility for this fund. The assessment is \$5.00 per communicant member per year. The churches are requested to make their payments in March, July, and October, 1988.

11. *Appeal:* An appeal from a brother is received and discussed in closed session. Classis decides to appoint a committee of three to propose to the next Classis how to deal with this appeal.

12. *Appointments:* a. Convening church for the next Classis is to be the church at Ancaster.

b. The next Classis is to be held in Lincoln, Ontario, on March 9, 1988, and is to be convened at 10 a.m.

c. The following are the proposed moderators for the next Classis: Rev. J. Van Rietschoten, chairman; Rev. M.H. Van Luik, clerk; and Rev. K.A. Kok, vice-chairman.

d. The church at Ancaster is appointed to draft a revised form letter for the release for ministers in accord with the classical regulations.

e. The Rev. B.R. Hofford is appointed as examiner in New Testament Exegesis.

f. The Rev. R. Aasman is appointed as one of the Church Visitors to the church at Watford, filling the vacancy left by the departure of the Rev. J. Moesker.

13. *Personal Question Period:* This period is made use of by the brethren.

14. *Censure ad Art. 44 C.O.:* This censure was judged not to be necessary.

15. *Adoption of the Acts and the Press Release:* The Acts were read and adopted. The Press Release was read and approved.

16. *Closing:* The ladies of Attercliffe are heartily thanked for their care for the brethren during the day.

The Rev. J. Moesker requests the brothers to sing Psalm 48:1,4 and closes with prayer. This Classis was closed.

On behalf of Classis,  
K.A. KOK, vice-chairman, e.t.

## Light's Glittering Morn

*Light's glittering morn bedecks the sky;  
Heaven thunders forth its victor-cry;  
The glad earth shouts her triumph high,  
And groaning hell makes wild reply;*

*While He, the King, the mighty King,  
Despoiling death of all its sting,  
And trampling down the powers of night,  
Bring forth His ransomed souls to light.*

*His tomb of late the threefold guard  
Of watch and seal and stone had barred;  
But now, in pomp and triumph high,  
He comes from death to victory.*

*The pains of hell are loosed at last;  
The days of mourning now are past;  
An angel robed in light hath said,  
"The Lord is risen from the dead!"*

Author Unknown





Dear Busy Beavers,

Here is a beautiful Easter hymn I want to share with you.

### A Glorious Tune

A glorious tune, a mighty voice;  
Jerusalem arise! Rejoice!  
A joyful morning light breaks forth,  
The Son of God to life restored!

No grave could conquer David's Son;  
He conquered death, the mighty one,  
Rose from the grave in heav'nly might,  
For He is God, our strength and light.

Now death no longer holds a sting  
For Christ accomplished everything;  
Those who in faith His glory tell  
Are not afraid of death or hell.

For since the Lord is risen for sure;  
New life begins and shall endure,  
A life accomplished by His death,  
A life in heaven with Christ our Head.

Do you hear the joy of Easter?  
You can sing this Easter hymn, too.  
Ask your Dad and Mom, or your Grandpa and Grandma,  
Opa or Oma to sing for you "Daar juicht een toon . . ."  
Now that you know the tune — happy singing!  
I should tell you where I found this hymn (and others like  
it). It is from the songbook "50 Favorite Dutch hymns" (but  
the words are *English*) published by Paideia Press.



## RIDDLE FUN FOR EVERYONE!

By Busy Beaver Karen Vandergaag



1. A boat tipped over. Three men were in it. Only two of them got their hair wet. Why?
2. Why do geese fly south?
3. How many big men were born in Alaska?
4. Why did the turtle cross the road?
5. What's worse than a pig stuck in a fence and squealing?
6. "As I was going to Saint Ives, I met a man with seven wives. The wives had seven sacks. The sacks had seven cats. The cats had seven kittens. How many were going to Saint Ives?"

(See answers)

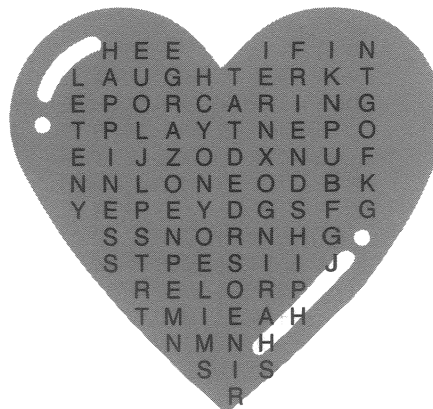
## Quiz Time!

### EASTER QUIZ

1. . . . I know that my Redeemer \_\_\_\_\_ . . . (Job 19:25)
2. When Christ who is our life \_\_\_\_\_, then you also will appear with Him in \_\_\_\_\_. (Colossians 3:4)
3. Let the faithful exult in glory; let them \_\_\_\_\_ for \_\_\_\_\_ on their couches. (Psalm 149:5)
4. Break forth together into \_\_\_\_\_, you waste places of Jerusalem; for the Lord has \_\_\_\_\_ His people . . . (Isaiah 52:9)
5. And the ransomed of the Lord shall return, and come to Zion with \_\_\_\_\_; everlasting \_\_\_\_\_ shall be upon their heads; they shall obtain joy and gladness, and \_\_\_\_\_ and \_\_\_\_\_ shall flee away. (Isaiah 35:10)
6. . . . He always lives to make \_\_\_\_\_ for them. (Hebrews 7:25)
7. . . . we shall live with Him by the \_\_\_\_\_ of God. (II Corinthians 13:4)
8. . . . be filled with the \_\_\_\_\_, addressing one another in \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_, singing and making melody to the Lord with all your heart . . . (Ephesians 6:18,19)
9. He who has the Son has \_\_\_\_\_; he who has not the \_\_\_\_\_ of God has not life. (I John 5:12)
10. To the King of ages, \_\_\_\_\_; invisible . . . who alone has \_\_\_\_\_ . . . be \_\_\_\_\_ and \_\_\_\_\_. (I Timothy 1:7 and 6:16)

### FRIENDS

By Busy Beaver Alice Van Woudenberg



**Find:**  
Joy  
Happiness  
Friendship  
Kindness  
Fun  
Laughter  
Sharing  
Play  
Smile  
Greet  
Caring  
Help

## From the Mailbox

Welcome to the Busy Beaver Club, *Jane Schulenberg*. We are happy to have you join us. I'm looking forward to getting that crossword puzzle from you soon, Jane! Bye for now.

Hello, *Amy Hofsink*. I see you have been busy! Good for you! Thank you for the interesting puzzle. Write again soon, Amy.

I hope your Oma is feeling better, *Alice Van Woudenberg*. Maybe she had the flu, too? What are you planning for the spring break, Alice? Bye for now.

# APRIL

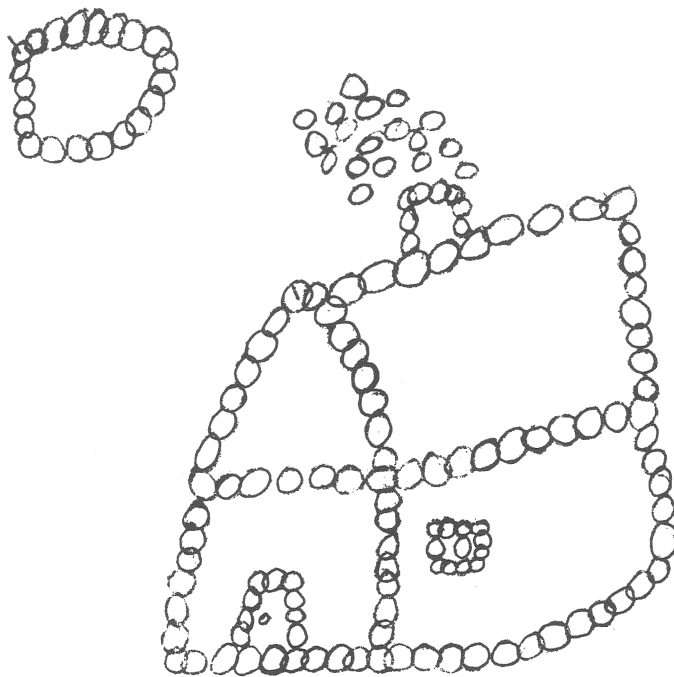
"Happy Birthday!" and "Many happy returns of the Day" to all the Busy Beavers who celebrate an April birthday.

Have a super day with your family and friends! And may the Lord, our heavenly Father bless and keep you all in the year ahead.

Jennifer Van Pykeren	4	Angela Kippers	18
Jessica Vandergugten	6	Jessica Beintema	19
Evelyn Vanderpol	6	Gerard Torenvliet	20
Shannon Hoogstra	9	Marie Hamoen	21
Melanie Peters	10	Cindy Oosterveld	21
Alisha Stroop	10	Diana Flokstra	22
Emily Vegter	11	Bonnie Van Laar	22
Henry Sikkema	14	Jim Spoelstra	23
Wendell Huttema	14	Kristy Van Meeteren	23
Irma Van Ellenberg	15	Alida Knol	24
Sylvia Van Bodegom	16	Sara Harsevoort	27
Margaret Admiraal	17	Kerry Roodzant	30

## HOW MANY CIRCLES?

By Busy Beaver *Annette Jonker*



First Guess: \_\_\_\_\_

Then Count: \_\_\_\_\_

(See answers)

Answers:

*Riddle Fun:* one, the others were met going the other way! 1. One of them was bald! 2. It's too far to walk. 3. None, they were born as babies. 4. He wanted to go to the shell station. 5. Two pigs stuck in a fence squealing. 6. Only one, the others were met going the other way!

How many circles? 157

Bye for now, Busy Beavers.  
Keep busy!

Love to you all,  
Aunt Betty

P.S. Yes, you are right!

You deserve a reward for sending in your Easter Quiz.

With thankfulness to the LORD, we announce the birth of our first child, a daughter:

STEPHANIE HELENA

Born February 28, 1988

Rob and Janet Schouten

4423 Marlborough Drive NE  
Calgary, AB  
T2A 2Z3

With great joy, we announce the birth of our precious gift from the LORD, our firstborn child:

TALIA LYNN

Born February 9th, 1988

Peter and Debbie VanderSluis

17 Beaver Street  
Georgetown, ON  
L7G 3P6

With joy and thankfulness to the Lord who made everything well, we announce the birth of our first child, a daughter:

SHANNEL ELIZABETH

Born February 26, 1988

Shaun and Karen de Jonge  
(nee Schuurman)

518 Mohawk Road East  
Apt. 901  
Hamilton, ON L8Z 2J3